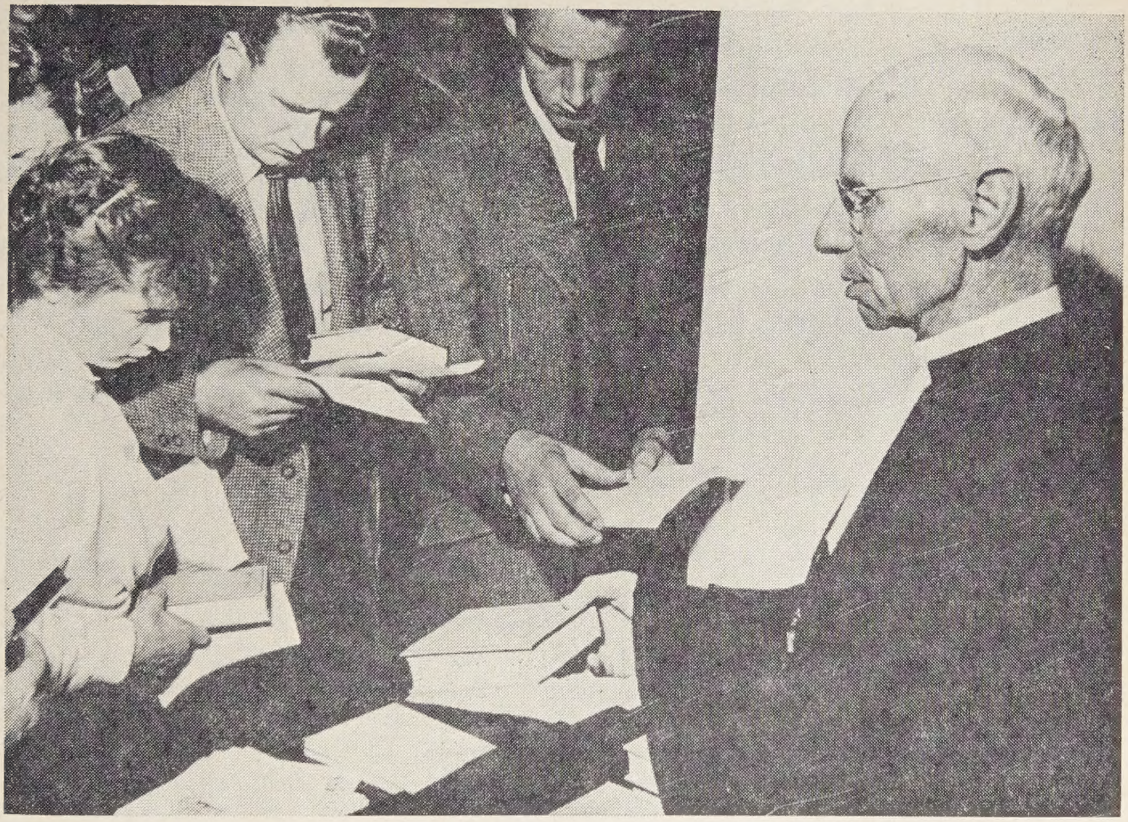
Lutheran Herald

September 16, 1958 • Vol. 42 • No. 37

THE LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY



In the battle of Church vs. Communism, pastors, parents and young people must face each day with deep spiritual courage. In this issue we are featuring the story of the Church in East Germany . . .

Love, Not Vengeance

. . . If the wrong-doing of men fill thee with indignation and irresistible pain, so that thou desire even to take vengeance on the wrong-doers, then above all things resist that feeling.

Go at once and seek suffering for thyself, as though thou thyself wert guilty of the wrong-doing. Accept that suffering, and endure it to the end, and so shall thine heart be comforted, and thou wilt understand how thou thyself art also guilty: for unto those evil-doers thou mightest have let shine thy light, even like the one sinless man; and thou didst not. If thy light had shone forth, it would have made clear the path for others, and the man who sinned would perchance have been saved by thy light.

Or if it be that thou didst show thy light, and yet see'st not that any are saved thereby; nevertheless sta thou firm, and doubt not the virt of the heavenly light. Believe that they have not been saved now, th will be saved hereafter: and if th should never be saved, then their so will be saved; for thy light will n die even when thou art dead.

The just man passeth away, b his light remaineth: and it is af the saviour's death that men a mostly saved. Mankind will rej and kill their prophets, but men lo their martyrs and honour tho whom they have done to dea Thou, moreover, art working for t whole, and for the future th labourest. And look not for any ou ward reward, since, without th thy reward on earth is already gre thine is the spiritual joy which on the righteous man findeth . . .

Feodor Dostoevsky in
The Brothers Karamazo

In this issue . . .

Cover — Pastors and catechists continue the work of the Church in East Germany, in spite of Communist persecution. LWF Photo.

Love, Not Vengeance 2

Offener Brief 3
A translation of a real letter written to a Lutheran mother in East Germany and widely distributed to other Christian mothers.

Come Before Winter 7
Everyone who reads this article by Dr. Olson, ELC Stewardship Director, will feel the urgency of the crises which confront our fellow Christians Hungary and East Germany.

Editorial

PTR on the Range
A pictorial account of a Preaching-Teachi Reaching mission conducted in Northern Mir sota's Range Circuit.

For the Family Altar

The Church in Today's World

Among Lutherans

Within the ELC

Lutheran Herald

Editor: O. G. MALMIN
Associate Editor: WILLIAM H. GENTZ
Managing Editor: CARMEN MITCHELL
Assistant Editor: MELVA REMEM

● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. scription price, United States and Canada, per year $3.00. Entered as second class matter January 14, 1931, at the post at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publis House, Minneapolis 15, Minnesota.

Direktor
Walter Awe,

Stellv. Direktor
Kurt Fischer und

Frau
Eva Bunger

schreiben:

Offener Brief

(An Open Letter)

an Frau Huschenhofer und andere Mütter

(to Mrs. Huschenhofer and other mothers)

Not too long ago you had indicated, Mrs. Huschenhöfer, that you were prepared to send Renate to the youth classes and to allow her to participate in their solemn conclusion, the youth dedication, the next year.
In 1959 your child completes her basic school training—she will then begin the life of an adult—new, wonderful tasks await your daughter.
However, a few days after your decision someone knocked at your door.
He talked to you about the youth dedication.

His conversation expressed hatred of the youth dedication.
It was blackmail against it.
It was a trafficking in human emotions.
It was unworthy of a pastor.

This conversation caused you to postpone the youth dedication of your child until a year after dismissal from school and confirmation.

The man who had this conversation is pastor in Marnitz.
His name is Schmidt.

WHAT DID HE WANT?

This was his message:

If Renate takes part in the youth classes and the youth dedication she will not be confirmed. She will be excluded from the church. She will never be married by the church, her children will never be baptized. He would rather be locked up—so says Pastor Schmidt—than to confirm children who attend youth classes or who have been subjected to the youth dedication.

This was the message of the parish pastor from Marnitz.
And what did you do, Mrs. Huschenhöfer?

You felt oppressed and reflected on the matter:
My mother and my grandmother would never become reconciled to having Renate take part in the youth dedication and then be excluded from the church by Pastor Schmidt. It will cause arguments and anger in the home. No, I cannot do that to my mother.
That's the way you thought. And the pastor knew about your thoughts. He knew them already in advance because he knew your mother and your home conditions.

That's why he talked as he did. That's why he brought you into qualms of conscience.
Does a Christian, a pastor, act like that?
Christianity teaches love for one's neighbor.
Is that love for one's neighbor, Mr. Pastor?
Such behavior is called spiritual blackmail, speculation in human emotions.

Why is Pastor Schmidt opposed to the youth dedication?
He did not tell you, Mrs. Huschenhöfer. In fact, he couldn't tell you for that matter, just as he is unable to explain it to the children whom he is giving instruction in Christianity and to whom he agitates against the youth dedication.
Pastor Schmidt has no sound reasons, because there are none.

Let us hear what Ingo Fischer says. He attends the 7th grade in Marnitz High School and took part in the first youth class: "In the afternoon we rode to Mentin on bicycle. There at the district children's residence we listened to a lecture on the anti-fascist Lilo Herrmann and following that to some music. It impressed us all very much. Nothing was said against the church."

During the youth classes the children visit socialistic workshops and organizations, scientific institutions. They take trips to become acquainted with their home. They increase their school learning at these youth sessions. For instance the origin and development of the world and of human beings are explained to them in a correct scientific manner. Famous inventors, men of research, heroic Anti-fascists were discussed—in short, everything that they learn in our socialistic school was enlarged upon and studied more profoundly.
To this Pastor Schmidt from Marnitz is opposed.
We maintain:

The pastor from Marnitz is also opposed to having your child, Mrs. Huschenhöfer, increase her education and secure more learning; opposed to having your daughter recognize that God did not create the world but that a long period without the assistance of a divine being was required.
It is pastor Schmidt's wish that your daughter should not discover that there are religious fanatics who fight science—they call science lies and thoughtful people they brush them aside and try to forget them.

Let us consider Galileo. In the 17th century he was imprisoned by the church because he openly confessed that the earth revolves in the universe and is not its immovable center as the church teaches. The Church persecuted him and his followers—but in vain.
Today these teachings are recognized by men of science and taught in all of our schools.
Is our school a thorn in Pastor Schmidt's flesh—our school where the very same scientific concept of the world is taught as in our youth classes?

These are the facts, however: Whoever is opposed to the teachings of our youth classes cannot be in favor of the teachings in our socialist schools
Pastor Schmidt is so bold as to fight against the institutions of learning where our children are educated, against the greatest social accomplishments, from which even two of his own children have reaped benefits.
Whether he admits it or not he is assisting the forces of reaction.

We know this for certain, Mrs. Huschenhöfer, that you do not look with favor on this.
And still you yield to Pastor Schmidt's pressure and say:
My daughter must first be confirmed and then take part in the youth dedication.
It is your view that confirmation should not be renounced for members of your family have been confirmed for generations.
But do we in daily life cling to those things that were the determining factors in the lives of our ancestors?
Today, for instance, we need only turn a light switch and the room is flooded with light. Would you then dream of sooting up your room with pine torches because our ancestors used them?
And consider also: Anywhere above our heads Sputnik III proceeds on its course and its flashing signals are a funeral dirge for many religious fanatics.
You see, Mrs. Huschenhöfer, in daily life we have everything arranged in a modern way, for convenience and for comfort—we live with the times.
But how about our thinking?
You say: My mother was confirmed; so was I; therefore Renate must be subjected to the same rules.
It does not occur to you, however, that the scientific discoveries of Marxism have uncovered and refuted the untenable views of Christian teachings in a thousand ways.
Now it is your wish and the wish of Pastor Schmidt that your child should learn these false views and adopt them.

And when your daughter later asks:
Mother, why did I have to do this?

What will you say then? What will your answer be, Mrs. Huschenhöfer?
The school stands for a true, scientific, that is, Marxist view of the world for our children. Renate will obviously become involved in the conflict between the ideas learned in school and her Christian instruction.

How can you help your child?

You can help by placing yourself with your child on the side of progress and letting her take part in the youth classes rather than taking Christian instruction.

The parents of 72% of the school graduates in this district have already taken this step—their children will take part in the youth classes and the youth dedication in 1958-59

No one will ask us later in life: What do you know about the Catechism, about the Commandments and about the contents of the Bible, but they will ask:

Have you mastered the facts of nature and society?

Time is flying—it does not stand still. Whoever does not wish to be overtaken must go along (keep up) even when there are hindrances like Pastor Schmidt in the way.

WALTER AWE
Director of Marnitz High School
and member of the District Board (Committee)
of the National Front

KURT FISCHER
Assistant Director
of Marnitz High School

EVA BUNGER
Chairman Board of Youth Dedication
in Marnitz

Vor nicht allzulanger Zeit hatten Sie, Frau ***Huschenhöfer***, sich bereit erklärt, Renate an den Jugendstunden und ihrem feierlichen Abschluß im nächsten Jahr, der Jugendweihe, teilnehmen zu lassen.

Ihr Kind verläßt 1959 die Grundschule - es nimmt dann Anteil am Leben der Erwachsenen neue, große und schöne Aufgaben warten auf Ihre Tochter.

Doch wenige Tage nach Ihrem Entschluß klopfte jemand an Ihre Tür.
Er sprach mit Ihnen über die Jugendweihe.

Seine Rede war Haß auf die Jugendweihe,

sie war Erpressung gegen Sie,

sie war Geschäftemacherei mit menschlichen Gefühlen,

sie war eines Seelsorgers unwürdig.

Diese Rede veranlaßte Sie, die Jugendweihe für Ihr Kind auf ein Jahr nach der Schulentlassung und der Konfirmation zu verschieben.

Der Mann, der diese Rede hielt, ist Pfarrer in Marnitz.

Der Mann heißt Schmidt.

Was wollte er?

Das wollte er:

Wenn Renate an den Jugendstunden und der Jugendweihe teilnimmt, wird sie nicht konfirmiert. Sie wird aus der Kirche ausgeschlossen. Sie wird nie getraut, ihre Kinder werden nie getauft werden. Eher lasse er sich einsperren - so meinte der Herr Pastor Schmidt - als daß er Kinder konfirmiere, die die Jugendstunden besucht oder die Jugendweihe empfangen haben.

So die Rede des Gemeindeseelsorgers von Marnitz.

Und Sie, Frau Huschenhöfer? Was taten Sie?

Sie fühlten sich bedrängt. Sie überlegten:
Meine Mutter, meine Großmutter werden nie damit einverstanden sein, daß Renate die Jugendweihe empfängt und dann von Pastor Schmidt aus der Kirche ausgeschlossen wird. Es wird Auseinandersetzungen und Ärger zu Hause geben. Nein, das kann ich meiner Mutter nicht antun!

So dachten Sie. Und der Herr Seelsorger wußte um diese Ihre Gedanken.
Er kannte sie schon vorher, denn er kannte Ihre Mutter, Ihre häuslichen Verhältnisse.

Deshalb sprach er so! Deshalb brachte er Sie in Gewissensnöte.

Handelt so ein Christ, ein Seelsorger?

Die christliche Lehre ist die Lehre von der Nächstenliebe.

Ist das Nächstenliebe, Herr Pastor Schmidt?

Man nennt so etwas seelische Erpressung, Geschäftemacherei mit menschlichen Gefühlen.

The above letter, one page of which is repro at left, was brought back from Berlin by Dr mond M. Olson. Paul Martinsen, manuscript of Augsburg Publishing House, did the fi of translating.

Come Before Winter

If this heart of the Lutheran family, this vigorous bloc of a confessing Christian Church—the Church in East Germany—cannot withstand the evil forces of atheistic materialism, where can we look for the battle to be won?

By Raymond M. Olson

One little phrase of Scripture has been haunting me ese last weeks. You will find it in the closing verses Paul's Second Letter to Timothy. "Do your best come before winter," he writes.

This was the phrase which Pastor Bengt Hoffman of e Lutheran World Federation's Department of World rvice used in one of his reports to the LWF's Com- ssion on Stewardship and Congregational Life when met in Sweden this summer. Pastor Hoffman used e quotation to underscore the urgency of action in ne aspects of the work of the Lutheran World Fed- tion. Its implications hovered over many of the sions.

We had heard a report from Dr. Carl Lund-Quist ıcerning developments in Eastern Europe. The re- ıval of Bishop Ordass from office emphasized soberly continuing pressure on the Lutheran Church in ıngary and pointed up the kind of spiritual courage led for among these people. As you listened, the rds "Come before winter" became God's call to the ırch, especially the United States and Canada. We lized that we must do everything that can be done ɔolster and encourage the Church in Hungary in the ne of Christ! Little time remains. The hour of de- on seems fearfully close.

"If the Church loses this battle . . ."

Dr. Lund-Quist reviewed some of the developments East Germany. He described the situation as "the st difficult ever" for the Church under the Commu- government. He described present events as a part "the most remarkable struggle of the Christian ırch in recent history." It was made clear that this great segment of the Lutheran Church is being cut off from the rest of us. The test which these people are undergoing is such that if the Church loses this battle "there is little hope for any organized Christianity" to stand before Communist forces.

The force of this statement cannot be underscored too heavily. If this vigorous bloc of a confessing Christian Church, this heart of the Lutheran family among the nations, cannot withstand the evil forces of atheistic materialism, where can we look for the battle to be won? The prospects at the moment are not encouraging. Slowly, deliberately, gains are being made by the government in its contest with the Church's position.

. . . For the Allegiance of Youth

Perhaps the most vicious is the contest for the allegiance of the youth, the teen-agers. On the one hand is the State with its youth dedication ceremonies; on the other is the Church with its confirmation of the youth in the Christian faith. The pressure on the young people is enormous, of course, even when their Christian faith is strong. To be out of the youth movement is to have the doors closed for future education and preparation for a professionally useful life. It means being shunted aside to the most unimportant positions in society. Add to this the pressure on the parents. We who know something of the temptations which face our own teen-agers—how would we face what Lutheran parents in East Germany are facing today?

These devilishly effective plans seem to have built-in power to erode what they touch. It is almost impossible for generation after generation to withstand. Not only is confirmation involved, but all the other sacred points

which help anchor spiritual life. Include baptism, marriage, and funerals. The State steps in with substitutes which make the Church appear unnecessary.

"Come before winter!" This is the spirit of response which must continue and be strengthened among us. Will we give up because the battle is so difficult and so prolonged? Is our sense of the goal in Christ so clouded that we will not hold out? Can we understand in its stark reality the kind of winter which threatens the Lutheran Church and other Christians in Eastern Europe? These are the questions which arose and made me think of Lutheran World Action and Lutheran World Relief. Winter still threatens to come. In fact, the prospect is more frightening now than ever. Surely, we must carry on.

Trenches for Spiritual Warfare

Before the Commission's meeting in Sweden there had been time for a brief stop in Berlin. One Saturday morning Dr. Walter Zimmerman, who lives in most intimate daily contact with the life of the Church in the East, found an hour for me in his busy day. There was one question, in particular, that I wanted to ask him. A few months earlier the National Lutheran Council had voted to provide an additional $150,000 out of 1957 Lutheran World Action funds for use in the East Zone. I asked Dr. Zimmerman how the money had been used. This is what he told me:

The largest part of this special grant has been used to build school rooms for the congregations. The religious instruction of the children had been pushed out of the public schools. If the instruction was to be continued, the churches must do it in their own quarters. But they did not have the quarters. If the rooms could be provided, at a cost of about $200 per room, 300 to 400 children a week could be reached. The congregations supplemented the money with their labor. They themselves had no money to give. The clever policies of government have restricted the income of those who remain faithful to their congregations.

At first it is a little difficult to get the point of raising Lutheran World Action money to build classrooms for Lutheran churches in East Germany, but as one thinks about it, the strategy becomes clear. This is an effective way to strengthen the Church. Many other ways are closed to us. Here is one way, at least for the present, to build the trenches for spiritual warfare. Dr. Zimmerman reported that with this gift, and others before it, 75% of the congregations now have been provided with essential rooms for this educational program.

A part of this special grant—$10,000 of it—was used at a seminary in one of the large centers. It balanced the budget of that institution for a whole year's program. Twenty thousand dollars were used for Christian camps and week-end retreats of youth with t pastors—a re-inforcing operation by the Church at of its most crucial points. Out of these camps and treats have come much deeper Christian decisions, more of them, than ever before.

Dr. Zimmerman told of the blessing which has c to the Church through the new profession of catec Young men and women have been trained in 24 s naries since 1945 to take responsibility as teachers, placing the religious teaching formerly done in schools. The lessons of Hitler, begun in 1933, and lessons of Communism, begun in 1945, taught the n sity for such a move. There are now more catechist East Germany than there are pastors. Lutheran W Action money has been making this possible the 13 years.

During my Berlin visit I asked one church le how he measured the response of youth in yieldin the enticements of the State as over against the Chu He believed that about 80 per cent would remain f ful to Christ and the Church. I asked another ma parish pastor, and he spoke of 20 per cent remai faithful. I have no way of knowing which was r Winter can still come, that is the point. In spite o that has been done, it can still come!

Come, Before Winter

What, then, shall we do in our churches in the U States and Canada? Shall we despair and count work as fruitless? This cannot be the way. We continue to provide reinforcements for our bro under spiritual trial. In the process our souls wil strengthened as well. To what better use can we our money than to make it count in the undergir of the faithful? We have not been called to give serve only if we see the fruits. We must have fait the promises of God to sustain and keep His pe Lutheran World Action and Lutheran World R are relevant forces for Christ in the present world. T few days in Berlin and Sweden made this clear.

I have written this article because the work o Church can become impersonal and can seem irrel to the man who is asked to give his money for be lences. Every man who gives has a right to know he is doing and why it is important. Earnestly I this article, praying that it may throw a strong on the importance of generous and continuing g and praying. Each generation in the Christian C will find its forecasts of coming spiritual winter, the shivering signs of it in human hearts and H Be sure these words are not mere echoes out o past. They are terribly, terribly full of meaning for present years. "Come, before winter!"

Editorial...

The purpose of this editorial is to tie together two of ıe features in this issue: the article by Dr. Olson, Come Before Winter"; and the "Open Letter" which ppears in translation from German. It may be helpl to our readers to receive a little background explaing the purpose of these two articles.

he Yoke Grows leavier

Last summer Dr. Olson made a brief trip to Europe, chiefly to attend a meeting of the Commission on Stewardship and Congregational Life of the Lutheran World Federation, of which he is a member. This meeting as held in Sweden. Dr. Olson made use of the opportunity to visit Geneva, Switzerland, where he was ble to have consultations with the staff members at WF headquarters; and also to visit Germany, parcularly Berlin. Upon his return, we had a lengthy conersation with Dr. Olson. Out of it grew our request him to prepare the article which appears this week.

Everyone who reads what Dr. Olson has written will alize that he came out of this experience with a eepened sense of the urgency of the crises which conont our brethren, particularly in Hungary and East ermany. If most of his emphasis in the article is on ast Germany rather than Hungary, that is accounted r by the fact that, for the moment, there is not a great eal to be said about the Hungarian situation. Nor, for at matter, is there such a great deal American Luerans can do, other than to continue in prayer for ır brothers and sisters in that troubled country, inıding particularly Bishop Ordass and his family.

If Dr. Olson's article lays stress on the necessity of fincial support of Lutheran World Action, that is acunted for, in the first place, by the fact that we encoured him to do so; and, secondly, by the fact that his reonsibility as Director of Stewardship of the ELC inıdes responsibility for directing our gifts to LWF. s a matter of fact, when one speaks with Dr. Olson ce to face, one comes to realize that the concern he els as a result of his experiences goes far, far beyond e matter of necessary dollars and cents. So much for r. Olson's article.

The "Open Letter" also came as a result of Dr. Oln's visit in Europe. In connection with what he ırned in Germany and also the reports he listened to in Sweden, the matter of the increasing pressure upon Christians in East Germany became very apparent. The "Open Letter" is simply an exhibit in the constantly intensifying struggle between the Communist government and the Church there. The contents of the letter are quite self-explanatory. We need to add that the mother involved, and her child, are Lutherans. The actual names are used. So also with the Lutheran pastor who is named. These are people who are known by our leaders in East Germany.

There is, to be sure, not a little distortion in the letter, but that need not concern us here. What we are interested in in reproducing this letter is to demonstrate the fact which the title of this editorial, "The Yoke Is Growing Heavier," stresses. When a letter such as this is widely circulated in East Germany, surely that point is proved! Dr. Olson has direct evidence that the mother mentioned is a woman of spiritual maturity for whom this matter of participation in the youth dedication ceremony became a matter of conscience. She was guided by her pastor, as her spiritual adviser, but she certainly was not coerced, as the letter indicates.

When one ties these two articles together one sees an extremely distressing picture. By coincidence, the day we began preparation of this editorial brought additional evidence from two sources of how serious the situation is. One of them is a report from *Religious News Service,* datelined August 25 at Hannover, Germany. The news story has to do with membership losses suffered annually by Evangelical Churches in the Soviet Zone during the period 1950 to 1956. These are the latest available figures and are official. They have been released by the Statistical Office of The Evangelical Church in Germany.

The figures reveal that, over those years, losses annually by Evangelical Churches in Soviet Germany were more than six times as large as comparative figures for West Germany. In fact, in West Germany the losses have been negligible. The Statistical Office sums the whole thing up by saying that the number of persons discontinuing church membership since 1950 in West Germany has "notably and continuously decreased"; whereas in East Germany they have been growing constantly. Let us emphasize once more that these figures do not go beyond 1956, and that the pressure upon the Church has been steadily increasing during 1957 and 1958.

The story makes it perfectly apparent that there is

a definite "Leave the churches movement" sponsored by the Communists. It goes on to say that this movement "is paralleled by Red propaganda efforts to induce East Germans to substitute Communist rites for Christian ceremonies," including the "name-giving ceremonies," the "Socialist weddings," and "Socialist funerals." The dedication ceremonies which are taking the place, among many, of the rite of Confirmation in the churches should also have been named.

One of the news weeklies, which also happened to reach our desk yesterday, has a brief news story from East Germany which points up the problem emphatically. It states that not less than 6,000 people are leaving East Germany weekly, and that this includes a very high percentage of "the intellectuals." Without a doubt, therefore, the figures which *Religious News Service* has released for the years prior to 1956 would be greatly increased if accurate figures were available for 1957 and 1958.

It would be quite simple to come to the conclusion that the situation for Evangelical Christians, yes, for the Church itself, in countries like Hungary and East Germany, is hopeless. In fact, there are plenty of those who draw that conclusion. Obviously, it depends upon the definition of the word "Church." If one uses the word to refer to the organic Church, to the structure which we call the Church, then it is by no means impossible to imagine that it could disappear in this place or that. We have never forgotten a statement made to us during the war by one of the keenest observers of the Church we have ever known. He said this: "The most important news story since the Reformation is breaking in Europe: the story of total disintegration of the organized Church." This, remember, was stated long before the peril of Nazism had been replaced by the peril of Communism.

We do not by any means believe that what is happening in, let us say East Germany, presages the disappearance of the organized Church. However, if that were the case, it would not mean the disappearance of the Church there. Our Lord's words are still the true definition of the Church: "Where two or three are gathered together in my name, there am I in the midst of them." And Jesus continues to say, "*I* will build my Church."

This is not, however, to minimize the seriousness of the situation. There are, of course, some perfectly obvious lessons for us to learn in connection with the articles which we are publishing. The first is that, as never before, the duty, yes, the necessity, for prayer for our brothers and sisters is immediate and compelling. The second is the necessity of maintaining every possible bond of fellowship with these people. One shudders to think how we would have been cut off from them, and they from us, had it not been for the existen the Lutheran World Federation and the World C of Churches. And there is the obligation which Olson stresses so well: continued material assistan any way that we can get it to them. These thing perfectly obvious.

There is another lesson, however, which, while it not be as obvious as these and certainly is far less gible, may well be the lesson which American an nadian Christians need above all else. That is to u stand that, as never before in the history of the C the enemies of the Church have perfected a tech which is all but foolproof! It is one thing to be th into an arena to face hungry lions. At least ther danger is physical, and it is soon over. It is some far different to face the continued opposition exceedingly intelligent group which has been al bring all the resources of modern psychology to In that respect, there is not a great deal of diffe between what the Christians in East Germany ar ing and what any person who is being "brainwa faces.

Let any parent of teen-age children who reads lines place himself or herself in the situation Chi parents are facing in East Germany. It is not impo to imagine older people—say a man and his wife children are grown and have left home—being impervious to threats. It is much more diffic imagine parents taking a stand which will inev hamper the material welfare of their young chi That is possibly the most insidious aspect of the being made on people of Christian convictions.

We have said this so often that perhaps repetit quite unnecessary: It continues to puzzle and distr that so many people, in spite of the fact that the not be completely ignorant of what is going on i Germany and elsewhere, are yet, if not compl at least seemingly indifferent to the menace of munism for the Christian religion. If it is actuall that we are witnessing a battle which, at least f moment, seems to be a losing one, between the of righteousness as symbolized by the Church, a forces of evil as symbolized by Communism—the tainly we should be able to understand that w happening there can happen here.

At any rate, whatever conclusions the indi readers care to draw, here are two remarkable a Put them together, try to add some of the th which we have outlined in what we have writte and you have one of the most sobering episodes entire life of the Christian Church, perhaps the ominous one in modern days.

PTR on the Range

Photos and story by Rolf Hofstad

This is a pictorial account of a circuit Preaching-Teaching-Reaching mission conducted in Northern Minnesota's Range Circuit in co-operation with the Department of Evangelism.

The pictures were taken in four representative locations: Bear Creek near Cook, a rural church; Our Savior's in the city of Hibbing; Faith Lutheran, a Home Mission congregation in Hoyt Lakes, the new taconite town; and Evergreen Trailer Camp near Aurora, a temporary trailer city, now dismantled.

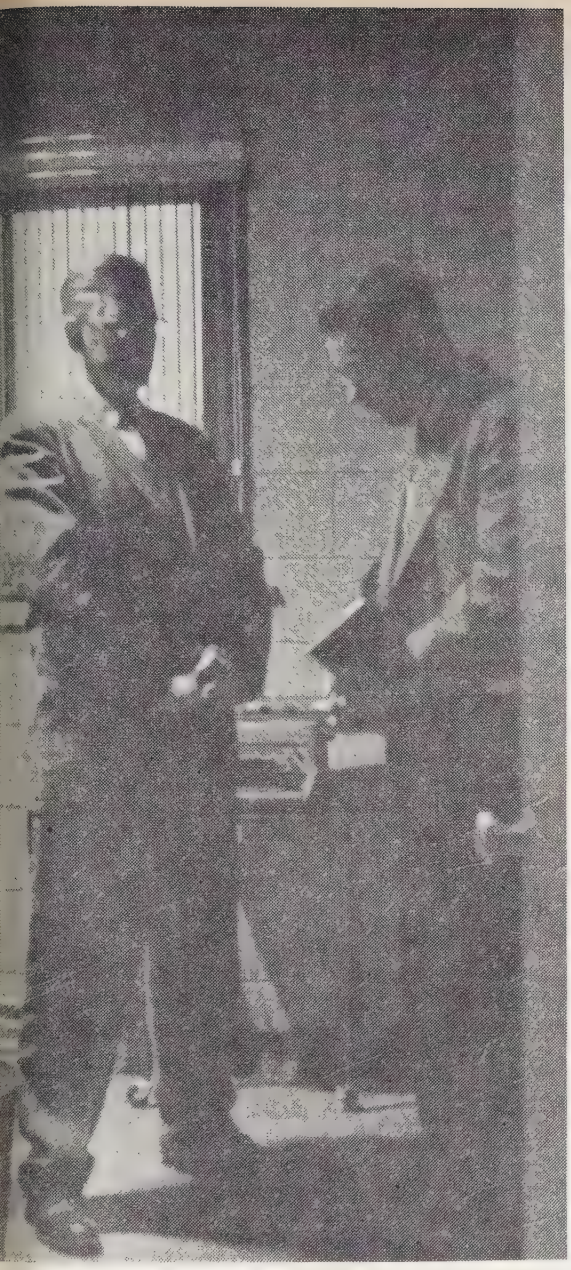
PTR missions have been conducted now for five years. The statistical totals are impressive for the ELC-conducted missions.

During these years those committed to adult instruction classes totaled 10,900; new members secured, 21,000; baptisms totaled 8,000; and children who entered Sunday school numbered 11,000.

Just short of two million men, women, and children attended PTR missions in the five years.

Statistics, of course, can never be the only yardstick by which we measure God's advance on earth. Of this the Department of Evangelism is well aware.

Perhaps these statistics can be viewed in the best perspective in the light of this statement by Evangelism Director Conrad Thompson: "We must remember that each number represents a soul for whom Jesus Christ died."



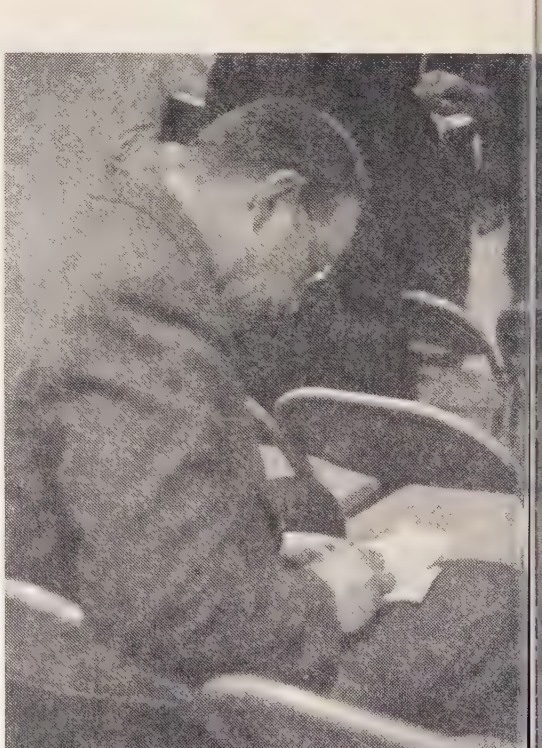
Because "the church moves forward on its knees," a PTR instruction sheet begins with John 14:13: "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son." Here a guest missioner prays with the pastor before an evening service.

Planning the intensive visitation program is a primary step in PTR. Here the lay chairman (left) and the visitation chairman plan a campaign which aims to reach every member home, plus those with no known church affiliation. They found the map to be invaluable.

In rural areas the visitation teams must drive great distances, especially in sparsely-settled regions in Northern Minnesota. The job is made easier by the advance publicity this family has heard on the radio and read in the local newspaper.

A thousand trailers in a temporary taconite
challenge the pastor and visitation committee
whether they live in a crowded trailer, a farm
or in town, they are contacted by well-trained t
usually a husband and wife. A PTR is headed b
pastor and a lay chairman. With them work
committees: youth, publicity, attendance, visit
and prayer.

A religious census is an important part of the PTR. The attendance committee is charged with discovering people who are without a church home—and inviting them to the special services. They also contact members and prospects by telephone daily.

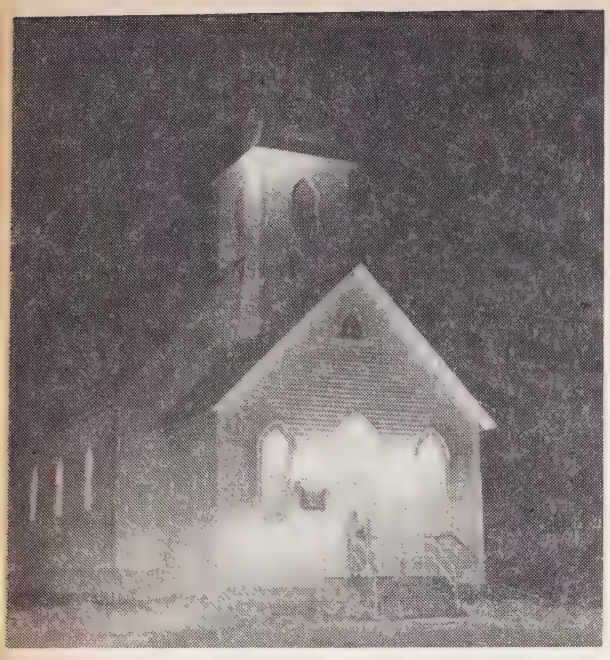


Reports by visitors are turned in every night t
the daily circuit report up to date. This ma
fessed he was overwhelmed by the thought o
ing a call, but soon became so interested he
all about the passage of time.

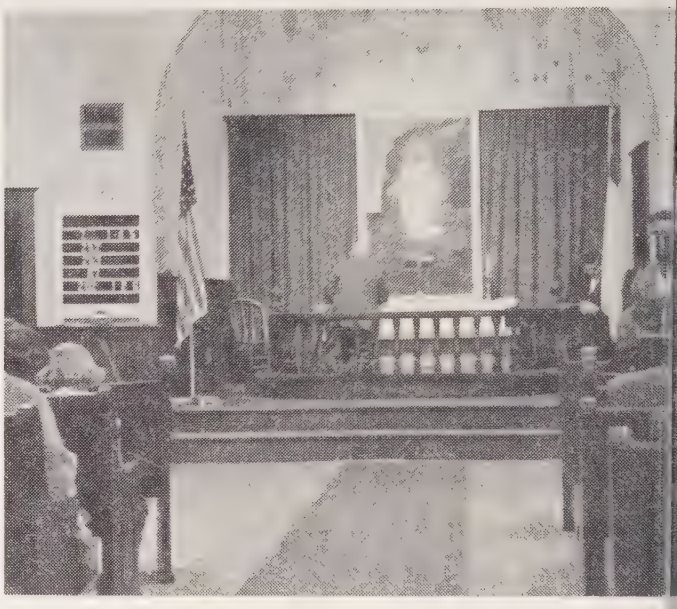
Sunday morning services open the PTR at which the guest missioner preaches. Every effort is made to draw people to the evening services—which run from Sunday through Thursday evening. Often the total attendance mounts to double or triple the congregation's membership.

Teaching the pastors are three speakers who address the circuit ministers every morning from 9:30 to 12:15. The men hear a Bible study, a lecture on a theological subject, and a talk on a practical problem. At the 12:15 dinner the pastors turn in their daily report.

An increasing number of churches are staging youth banquets in recognition of the fact that young people are an integral part of any PTR. Confirmation classes are asked to attend all services. Luther Leaguers go after inactive members, and Sunday schools hear guest missioners.

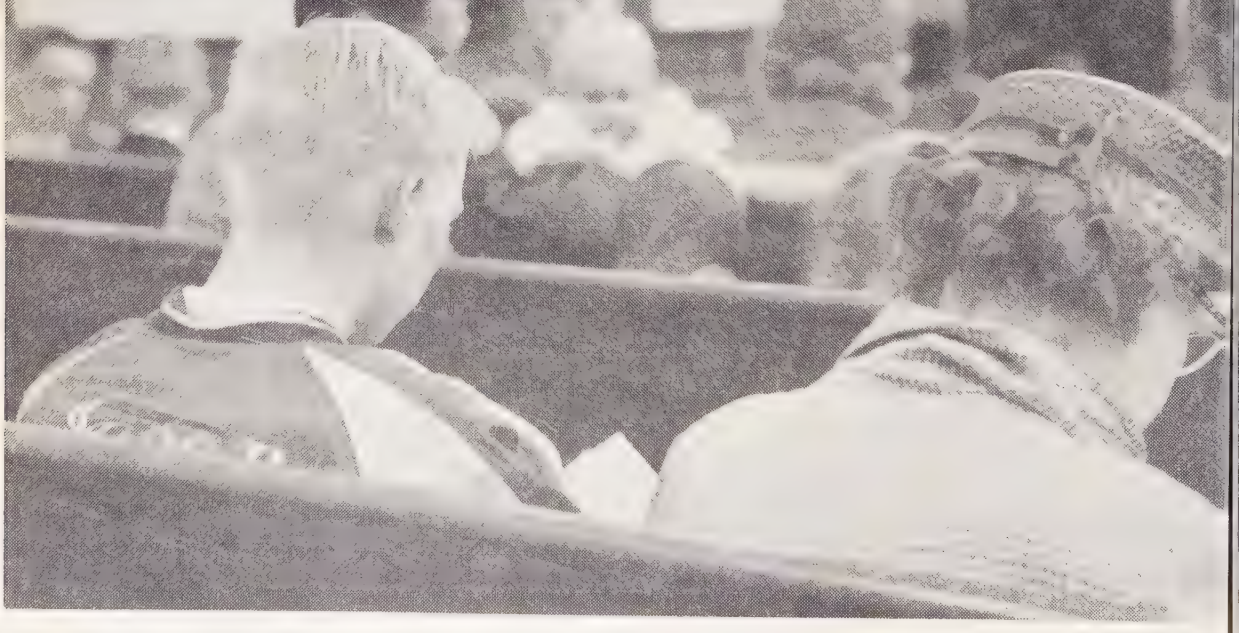


Focal points of the PTR are the five evening services held even in the smallest country church. In rural communities it is not uncommon for families to drive 10 to 15 miles each night.



At the end of the service, the pastor is on his knees in prayer—prayer without which no PTR could be conducted. The bowed heads reflect what one pastor issued as a "Prayer for PTR" and gave to each member. The prayer ran, in part: "Move us to be concerned for the souls of our friends and relatives and fellow workers—all those with whom we daily come in contact."

Son and mother, a man of 76, a baby in his father's arms—they all attended the evening PTR service. For that is the hope—that PTR's will draw the whole family; that church members will be strengthened in f that new members will be sought out and brough Jesus Christ.



For the Family Altar

J. R. Hestenes

Toward the Seventeenth Sunday After Trinity

Solomon

The Epistle: Galatians 5:1-14 • The Gospel: Matthew 18:1-7

Monday, September 22

A GOOD START

Read I Kings 2:12

So Solomon sat upon the throne of David his father.

It was a happy event when Solomon came to the throne. His own father David rejoiced that he should live to see his son made king. The people were glad to have Solomon as king. All seemed good and secure in the kingdom. On the surface, at least, all was well, for it is stated, "His kingdom was firmly established." But time was to tell another story. What appears to be a good start does not always end well. "Well begun is half done" is not always a truthful remark. Solomon started well, with many advantages. If he had relied on his advantages he would have carried on with the favor of God.

A good start does count for something, gracious Father, and we thank You for the advantages of Christian upbringing. But we know that we cannot carry on simply by pleading, "See who my parents were!" and "How graciously I have been endowed with talents!" It is in the continuing that we are pleasing and useful to You.

Tuesday, September 23

A GOOD MIND

Read I Kings 4:29-34

And God gave Solomon wisdom and understanding beyond measure.

Indeed Solomon had wisdom! "He . . . uttered three thousand proverbs; and his songs were a thousand and five." He spoke with brilliance on many subjects. His fame spread abroad and people came from far to hear his words. Classic was his decision in the case of the two women who claimed the same child as her own. Yes, Solomon was a man of great wisdom and understanding. And it was a blessed gift so long as it was kept well related to God. When his wisdom was apart from God it became folly. A faithless mind is a foolish mind, always.

We thank You, heavenly Father, for the gift of the mind and the mysteries of understanding. Spare us from the peril of "knowing it all," while we should realize that there is very little we do know. In expanding our minds and enlarging our understanding may our faith increase and our hearts grow in adoration of You. Amen.

Wednesday, September 24

A GOOD BUILDER

Read I Kings 6:37-38

The house was finished in all its parts, and according to all its specifications.

Seven years were required to build it, but there it was, the Temple. This was what David had wanted to build, but God left it to Solomon. And Solomon built well. Great care was exercised in all the work, and the choicest material was used. The finished temple was a masterpiece of the builder's craft, and meant to bring glory to Jehovah God. No one was more sincere at its dedication than Solomon. If Solomon had shown as much care in the architecture and structure of his personal life, he would, with his whole being, have truly glorified his Maker.

While we think of the temples and churches men build for their worship of You, help us also to remember the temple of our own bodies and persons wherein the Holy Spirit dwells. When we have dedicated ourselves to You, lead us to be good caretakers of Your property. In Jesus' Name. Amen.

+

Thursday, September 25

OF GREAT WEALTH

Read I Kings 10:23-25

Thus King Solomon excelled all the kings of the earth in riches . . .

There is no question but that Solomon was a man of great wealth. The statement in connection with a listing of tableware, "none were of silver, it was not considered as anything in the days of Solomon," is interesting. Gold and precious gems, an ivory throne, hundreds of chariots, and thousands of horsemen, these were what mattered. When the queen of Sheba came to visit she was depressed by such a show of wealth. Solomon the king was well off, but Solomon the man under God was suffering from poverty of the soul.

When we pray, "Give us this day our daily bread," let it be, O Father, a trust that Your open hand will provide for us though for the simple needs of life. May our ambition for riches and abundance be for the wealth of eternal values. We cannot live by bread alone, but we can live forever if we feast on the Bread of life.

Friday, September 26

CORRUPTION

Read I Kings 11:4-6

For when Solomon was old his wives turned away his heart after other gods.

Solomon was a man who started with great advantages. But instead of using them, he abused them. He was made a king, given wisdom, and had at his command great wealth. But he was corrupted. He married many wives, most of them heathen. They imported into the land strange religions and practices. In his effort to please his wives he exhausted the resources of the kingdom. Heavy taxes had to be imposed on the people. They began to murmur. Their nation was going to pieces, and at the top all was out of bounds with God.

When there is no control over self, then all things go wrong, O God. When there is no abiding by the rules the cause is lost. To our knowledge of Your will add self-control, dear God. We are not raised again to fall into careless sin. We are called to be sons and daughters to live dedicated lives, whole and clean and worthy. Amen.

Saturday, September 27

THE HARVEST

Read I Kings 11:9-11

"I will surely tear the kingdom from you and give it to your servant."

Of course God was not pleased with Solomon. His folly was a deep disappointment to Him. So he was informed of this. He was rebuked for his sins and the breakup of the kingdom was foretold. Solomon in his wisdom must have realized that there could be no other end to his doings. Perhaps his wisdom was blanked out by the appetites of the flesh. Whether Solomon was grieved to hear this word we do not know. If there was any heart left in him, it must have been terrible for him to know how far from God he had gone. The harvest of his life was not a pleasant thing to see.

Harvest time is always a good thing to keep in mind, O Jesus. If I am a young person, keep "harvest time" in my mind when I am wondering if I should commit this act, tell this lie, take this stand. For what I do now will have a harvest some time. If I live for You, harvest is always good. Amen.

Catholic Retreats Growing

Some 248,000 men participated in closed retreats in 1957, it was reported at the 17th biennial convention of the National Catholic Laymen's Retreat Conference in Cincinnati, Ohio.

The Rev. Thomas F. Middendorf of Covington, Ky., secretary of the Conference, said the total represented an increase of 20 per cent over 1956.

He said the figure was based on reports from 129 permanent retreat houses throughout the country, 79 seasonal houses in 33 states, including Alaska, and three permanent student retreat houses. He added no statistics were received from about 20 additional retreat houses for men.

Boy 13 to Choose His Own Religion

Acting State Supreme Court Justice J. Irwin Shapiro ruled in New York that a 13-year-old boy whose legally separated parents are of different faiths should decide for himself what religion to follow.

The judge said that "with the heart of a child, the boy may speed directly to what is truth for him more quickly and accurately than we adults."

The youth, John Henry Hehman, is the son of C. Kenneth Hehman, a Lutheran of Bethpage, N. Y. The boy's mother is Mrs. Ann Hehman, a Roman Catholic of Hollis, N. Y. John, a younger sister and an older brother have been living with Mrs. Hehman since she was separated from her husband 10 years ago.

Mr. Hehman charged his wife with secretly taking the boy to a Catholic church in violation of their separation agreement which provided that the boy would attend a Lutheran church. He asked that his wife be held in contempt of court.

Justice Shapiro said the parents had attempted to dispose "of deep-seated aspects of the children's lives as if they were inanimate objects or impersonal assets to be divided."

Although the boy "does not have the maturity of greater age or more experience," the judge noted, he has attended and become familiar with both the Catholic and Protestant churches.

Mrs. Hehman's attorney said the boy has indicated he wants to be a Catholic.

Charge Church Fails With Alcoholics

The Church was criticized here for what two experts in the field of alcoholism called its failure to "understand and properly deal" with the problem.

Mrs. Elizabeth Whitney, executive director of the Boston (Mass.) Committee on Alcoholism, and Dr. John Van Dyk, rector of St. Paul's Episcopal Church in Morris Plains, N. J., addressed about 1,500 persons at an educational and ministerial conference of the Southeastern Alcoholics Anonymous convention. They told the delegates that the Church must partially "redefine its thinking" before it can successfully help alcoholics.

Mrs. Whitney, a worker in the field for 15 years, said, "I have encountered complete inertia among clergymen of many faiths who have dismissed the alcoholic as a moral defective and a sinner, rather than as a sick person needing all the support and understanding that a church can give to one wrestling with complex illness."

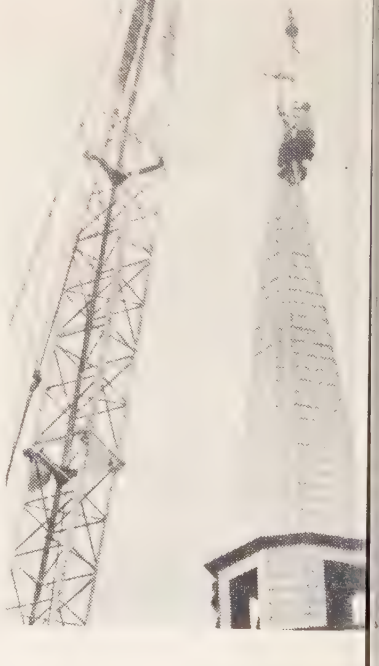
Dr. Van Dyk said the Church has to do a "terrific amount" of rethinking before it can work with alcoholics. It should "meet the sinner as a sinner," he said. "If a 'drunk' walked in during services at many churches asked for help, 20 people would up and throw him out the windo

The church, he said, should n "a place where nice people mee should be a fellowship of fallen b ren."

Mrs. Whitney told the dele that "it would be unthinkable to a person sick with heart disease cancer or tuberculosis the solace c ligion and the support of faith." " she said, "the alcoholic is all too quently rejected as a moral defect

Dr. Van Dyk said the church stead of listening compassionate the alcoholic's problems, too often dens him with moral preachments. alcoholic doesn't want to be t to—he wants to talk," he said. moment he understands that you for him, he starts to talk and he covers what has been covered years."

Both speakers urged that comm ties help deal with the proble forming citizen's committees prised of laymen, doctors, psyc gists, psychiatrists, clergymen an coholics.



STEEPLE-JACK PASTOR—The Rev. Clarence E. Winslow, Manchester, Conn., a Church of the Nazarene pastor, swings in space as he affixes a four-foot cross on top of the 90-foot steeple of his church. As he made the ascent he sang the gospel hymn, "The Old Rugged Cross."

—RNS Photo

0 Years Old . . .
WCC Birthday Celebrated

The World Council of Churches was ailed on its tenth anniversary by nglican Bishop George K. A. Bell of hichester, England, as "a force mak- ng for justice and peace by its very xistence."

Dr. Bell, honorary president of the ouncil, declared the international or- anization of Protestant, Anglican and rthodox communions contributed to orld peace by "including member hurches from countries in which gov- rnments of the most opposite character xercise authority and by its witness the truth that God is sovereign over ll earthly sovereigns and that every overnment is responsible to Him."

He preached before more than 1,000 ersons, including leading churchmen om various parts of the world, at a rvice in Odense Cathedral in Den- ark, marking the anniversary. Shar- ng the pulpit with him was Bishop tto Dibelius of Berlin, head of the vangelical Church in Germany, EKID), a co-president of the WCC.

Speaking in German, Dr. Dibelius oted that since the World Council as organized at Amsterdam in 1948, hurches "which knew each other only om hearsay have become friends de- ite all the mistakes we have made."

"The better we came to know each her," he said, "the richer were the fts of love to the Churches and coun- ies that were suffering in Hong ong, Hungary, Germany, and India d in many other nations."

sks Billy to Help

A Mound, Minn. Lutheran pastor as appealed to Evangelist Billy Gra- am to go to Little Rock and ease the nflict over racial integration of the blic schools there.

In an open letter published in a cal newspaper, the Rev. Robert M. erhold said, "Our Christian faith and ur democracy are on trial in Little ock as well as in much of the North.

"What happens in the next few eeks in Little Rock will be felt in the notest mission post in South Africa.

"Billy Graham is the one man in nerica today who can pour oil on e troubled waters of Little Rock. As Southerner, he will have their ears; a preacher of the Gospel he can ach their hearts.

AT WCC Birthday—Church leaders from four countries took part in the service in Denmark commemorating the 10th anniversary of the founding of the World Council of Churches. Left to right are: Lutheran Bishop Otto Dibelius, head of the Evangelical Church in Germany; Presiding Bishop Henry Knox Sherrill of the U.S. Protestant Episcopal Church; Dr. R. D. Paul of the Church of South India; and Anglican Bishop George K. A. Bell of Chichester, England.

—RNS Photo

"Even though he might not be able to change the extremists, he can reach many good people who support violence by their silence.

"This is truly the 'Hour of Decision.' I pray he will go to Little Rock and witness to the world that the Gospel of Christ is concerned not only with private morality, but with the most critical social question of our day."

Mr. Herhold is pastor of St. John's (ULCA) Church. Before coming there early this year, he was pastor of a Chicago church which became integrated with Negro, Oriental, Puerto Rican and white members during his pastorate.

PICKLED VESTMENTS

Roman Catholic Archbishop William O. Brady of St. Paul was invested with the pallium, symbol of his archepiscopal authority, at ceremonies at the St. Paul cathedral recently.

The pallium is a circular band of woolen cloth about two inches wide and 42 inches long.

The palliums, conferred by the Pope on archbishops, are made from the wool of two lambs blessed at a ceremony in Rome on Jan. 21 and shorn of their fleece a short time before Easter. After the palliums have been made from cloth and woven from the fleece, they are blessed by the Pope and placed in a silver urn over the tomb of St. Peter in the Vatican basilica where they are kept until they are conferred on the various archbishops.

Catholics, Episcopalians Urged to Fight Prejudice

It's harder to translate racial tolerance into action than to preach about it. But the voices of at least two denominations were heard on the subject last week.

Episcopalians

Delegates to the triennial convention of Episcopal Young Churchmen at Oberlin, Ohio "strongly recommended" that local units survey prejudice in their areas, particularly where it involves violence and the curtailment of freedom.

In other actions at the closing convention session, the 450 college and high school students urged that the church "educate and demonstrate to all Christian people" the implications of the Christian faith for social and political problems, the convention asked that the church "work vigorously for the application of Christian principles towards resolving all problems of civil life."

Catholics

Roman Catholics were urged by the founder of the Catholic Interracial Council movement to step up their fight against racial prejudice in the United States.

The Rev. John LaFarge, S. J. of New York, associate editor of America, national Jesuit weekly, addressed some

400 white and Negro delegates attending the first national meeting of Catholic Interracial Councils in Chicago.

"The stark fact remains," Father LaFarge said, "that the problems caused by racial and group tensions are so acute, so specialized, that in the circumstances of the world as it is today, they cannot be effectively treated as mere side issues."

The 78-year-old priest stressed that these problems "can only be met adequately head on, by direct confrontation, humbly, patiently, yet unflinchingly in the full light of our holy faith. . . ."

Bright Future Seen for Church in Brazil

The Lutheran Church "is making tremendous strides forward" in Brazil, said Dr. Walter E. Bock on his return from a two-month visit to that country under the auspices of the Lutheran World Federation's Committee on Latin America.

Although the Church "is going at a slow pace it is going in the right direction . . . and to me the future looks good," he said.

Dr. Bock, who is field director of evangelism for the United Lutheran Church in America, made the trip to stimulate interest in evangelism and stewardship among Brazilian Lutherans, who now number more than 600,000.

In his report to the LWF's Committee on Latin America, Dr. Bock said he found an "awakening interest" in men's work, that young people's work is "on the upsurge," and that student work is "going forward in a solid fashion."

He also noted that many congregations have church schools and that the churches have built and run "some of the finest hospitals I have seen," staffed by deaconesses and nurses from Germany.

Dr. Bock's report stressed the importance of the Theological Seminary at Sao Leopoldo in training Brazilian born men to meet the acute shortage of pastors, many of whom serve several congregations.

He said there was a gradual turning to the use of Portuguese in the congregations but that it will still be many years before German services are no longer necessary.

Among Lutherans

Dr. Burntvedt Honored

Some 350 persons paid tribute to Dr. Thorwald O. Burntvedt, 70, retiring president of the Lutheran Free Church (LFC), and Mrs. Burntvedt at a testimonial dinner in Minneapolis.

Dr. John M. Stensvaag, LFC president-elect, credited Dr. Burntvedt with "steering the Lutheran Free Church through many troubled waters" during his 28 years as president of the denomination.

When he became president, the Church was torn by dissension and the outlook so dubious many thought the Church would fall apart, Dr. Stensvaag said.

The fact the Church grew instead was, he said, a tribute to Dr. Burntvedt's wise and energetic leadership.

Dr. Burntvedt's whole ministry, Dr. Stensvaag continued, was "marked by strong concern for salvation of souls. He never lost sight of this goal as the main objective of his ministry."

Because of his "irrepressible sense of humor," Dr. Burntvedt "gives the impression it's great fun to be a Christian," he said. "He has a genuine interest in people and has never lost the common touch."

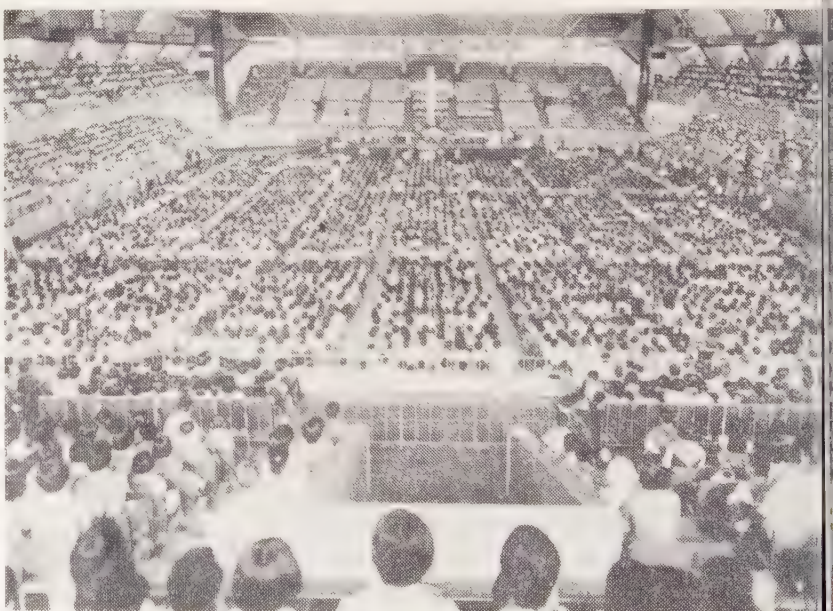
Dr. Fredrik O. Schiotz, president of The Evangelical Lutheran Chu who spoke for Lutheranism at l described Dr. Burntvedt as "a dev disciple of Jesus Christ who gives t who come in contact with him a s of being encouraged and a sens joy."

Dr. F. Eppling Reinartz, New Y president of the National Luth Council, in a telegram read at dinner, said: "The National Luth Council will be forever in the of its godly, wise, genial, and altog er beloved councillor, Dr. T. O. B vedt."

A book of greetings from LFC tors and congregations and a gi money were presented to the B vedts.

Student Center Purchased

When students return to the ca of Bemidji State College in Minn this month they will find a Luth Student Center awaiting their us 10-room stucco home was recently chased by the Minnesota Lutheran dent Foundation for the Ber campus. One block from the ca the center will provide office spac the student counselor as well as ing rooms for Bible study gr LSA, classes, and chapel services.



CLOSING TOKYO RALLY—Some 16,000 delegates and visitors jammed Tokyo's Arena for the closing rally of the eight-day 14th world convention on Christian cation. Delegates came to the Japan meeting from 63 countries.

—RNS

In Sunday's Sermon . . .

More Theology, Please

A prominent Lutheran theologian said "the fact that people are attracted to the churches does not necessarily mean the preaching they go to hear is genuine Christian theology."

Dr. T. A. Kantonen told a pastors' institute at Augsburg College and Seminary that "in large areas of modern church life the Gospel has been supplanted by a sentimental moralism which consists in trying to practice the Golden Rule and being kind."

This religion, he said, "knows little of the quickening of conscience by the power of the living Christ."

"If preaching is to have authentic Christian content," he continued, "it must be constantly related to vital Christology, that is, to the incarnate, the crucified, risen, ascended, and returning Christ."

Dr. Kantonen is professor at Hamma Divinity School, Springfield, O.

He said that "a stratospheric theology that is so pre-occupied with mere conceptional analysis that it fails to release vitalizing insights into the work of the Church is not true theology."

Dr. Kantonen said that church members are "saints"—"not in the sense of being sinless, but in being instruments—the Holy Spirit uses in making Christ's living presence felt in all areas of life."

Synodical Conference Votes Doctrinal Statement

A doctrinal statement reaffirming a literal approach to Biblical revelation was adopted in Cleveland, Ohio by delegates to the 45th biennial convention of the Lutheran Synodical Conference of North America.

The statement was hailed by leaders and delegates as a turning point in relations between the four constituent groups, the Lutheran Church—Missouri Synod, the Wisconsin Synod, the Slovak Lutheran Church, and the Evangelical Lutheran Synod, formerly the Norwegian Synod.

It reaffirmed the authority of Scripture and asserted the belief that "all Scripture (that is, all the canonical books of the Old and New Testaments) is given by inspiration of God and is in its entirety, in its parts, and in its very words inspired by the Holy Ghost."

The statement said that "where Scripture speaks historically, as for example, in Genesis 1 to 3, it must be understood as speaking of literal, historical facts. Where (it) speaks symbolically, metaphorically, or metonymically (in the abstract), as, for example, in Revelation 20, it must be interpreted in these terms."

Synodical Conference Lutherans, the statement said, "reject and condemn" any attempt to treat the miracles as myths. Such an effort is "a denial of the Word of God," it stressed.

Their report said, however, that "because of our human limitations and frailties, we find ourselves in disagreement as to the scope and application" of Scripture to disputed areas.

These areas, not treated in the committee's report, include the practical application of the Christian life to scouting, fellowship, unionism, discipline, and the military chaplaincy. A member of the committee said it would "take a miracle" to reach a solution on these in the next two years.

Nevertheless, spokesmen for the conference were uniformly pleased with the rate of progress.

"Adoption of the statement on doctrine demonstrates that the synods are united in their desire to be guided by the Word of God in all matters of doctrine and practice," said the Rev. Oscar J. Naumann, St. Paul, Minn., president of the Wisconsin Synod.

Dr. John W. Behnken, St. Louis, Mo., president of the Lutheran Church—Missouri Synod, commented on the "pronouncedly better spirit" of the convention compared to other meetings in recent years.

AMERICAN YOUTH IN EUROPE—ELC Youth Director Carroll Hinderlie (back row, fourth from left) is pictured with the Lutheran young people who attended the third annual Protestant Youth of the Chapel convention at Berchtesgaden, Germany this summer. This conference, sponsored by the chaplain division of the U.S. Army Europe, is part of the religion education program for teen-age members of military families stationed in European countries.

Open Hong Kong Clinic

The Lutheran World Federation's Department of World Service has opened a Medical Treatment Center in the Kowloon section of Hong Kong. Staffed by two full-time doctors, three nurses and a dispenser, the center is equipped to handle 100 patients daily.

Chief speaker at opening ceremonies late in July was Dr. D. J. M. MacKenzie, director of medical and health services for the entire colony, who praised the LWF's program to provide free medical services for needy Chinese families in Hong Kong.

From 1955 to June 30 of this year, it was reported, treatment had been given to more than 8,766 patients, 20,994 diseases had been treated, and more than 821 patients hospitalized, some of them for weeks and months. During this period, visiting nurses made 4,265 home calls.

Within the ELC

Youth of The ALC Make Plans to Get Acquainted

The youth of ALC, ELC, and UELC are eagerly anticipating an opportunity to become acquainted with each other through 19 area "Get-Acquainted" Rallies during the fall. The areas for these rallies have been outlined according to the new proposed districts of The ALC. Youth Leaders in these various areas have been organized and are working out details to provide opportunity for as many young people of The ALC as possible to be present.

These rallies are to cover a period from one to two days with most of them falling on Thanksgiving weekend. In the program for these rallies are included a Bible Study which centers around the theme "Forward With Christ," which is the combined theme for all three synods, a filmstrip which depicts the history of each particular synod's youth work, together with some of the anticipated plans for youth of the merged church. Each program includes special speakers from the various youth offices of the three synods.

According to advance estimates, approximately 12,000 youth plan to attend one of these rallies. Listed below is the schedule of the rallies.

RALLY AREA—PLACE—DATE

Eastern—Christ Church, Bethesda, Md.—Nov. 28-29

Eastern and Western N. Dak.—Trinity Lutheran, Bismarck, N. Dak.—Oct. 16, 17, 18

Northwestern—Richland Lutheran, Richland, Wash.—Nov. 28-30

S. W. Minnesota—St. Olaf College, Northfield, Minn.—Nov. 28, 29

N. Minnesota—Trinity Lutheran, Moorhead, Minn.—Oct. 23-25

South Texas—Texas Lutheran, Sequin, Texas—Nov. 28, 29

Southwestern — North: Central Oakland, Calif.; South: St. Paul's Lynwood, Calif.—Nov. 28, 29

Rocky Mountain — Faith Lutheran, Great Falls, Mont.—Nov. 9, 10

Iowa — Wartburg College, Waverly, Iowa Nov. 29

Central—St. John's Lutheran, Kensington, Kans.—Nov. 28, 29

South Dakota—American Lutheran, Huron, S. Dak.—Nov. 28, 29

N. Wisconsin—Grace Lutheran, Eau Claire, Wis.—Nov. 28, 29

S. Wisconsin—Am. Baptist Assembly, Green Lake, Wis.—Nov. 29, 30

Michigan—Adrian College, Adrian, Mich.—Nov. 28, 29, 30

Illinois—Hotel DePere, Peoria, Ill.—Nov. 28, 29

Ohio—Zion Lutheran, Sandusky, Ohio—Nov. 28, 29

Canada—Trinity Lutheran, Calgary, Alta., Canada—Oct. 12-13

Architects Engaged for California College

The firm of Daniel, Mann, Johnson, and Mendenhall of Los Angeles has been named the architects and engineers for the new Lutheran four-year liberal arts college being constructed in the Conejo Valley near Thousand Oaks, California.

The architects will proceed immediately with the master plan of the college which will project the plans of the Foundation over a fifteen or twenty year period. The preliminary master plan will be reviewed with the Board of Governors when it meets in November.

The schedule now calls for a selected number of units in the master plan to be designed during 1959 with 1960 and the first half of 1961 designated for construction. The tentative target date has been set for September 1961, for the opening of the new college.

It is expected that the design will be contemporary and functional with emphasis upon architectural forms which will compliment the varied topography of the Conejo Valley which surrounds the two hundred and six acre campus. Dr. Dahl also announced that one of the partners in the architectural firm, Mr. Arthur Mann, will be the project architect for the master plan and buildings.

People

The Rev. John Alver, Gardner, Ill., has accepted a call from Trinity and Zion Churches in Arkdale, Wis. and will move there Oct. 1.

The Rev. Paul Guldseth, formerly of McGrath, Minn., is now serving a three-congregation parish centering in Oslo, Minn.

The Rev. Philip L. Hansen, form pastor in Preston, Minn., is past a new home mission church, Red er, in White Bear Lake near St. Minn.

The Rev. John Maakestad, form of Shishmaref, Alaska, is now ser Our Savior's Church in Nome.

The Rev. Roy Malde, formerl Hemet, Calif., is now serving Ca Church in Eureka, Calif., succee the Rev. Otis Lee who is goin Brazil.

The Rev. C. Kenneth Peisker, has been with the Zion Society Israel, is now serving Bethany Ch Frost, Minn.

The Rev. O. K. Stenberg, form of Kenyon, Minn., is now assc pastor and day school principa Westchester Church, Los An Calif., of which the Rev. Stanley C is pastor.

Miss Margaret Krampitz was re ly installed as parish worker at Re Church, Renton, Wash. A former dent of Burlington, Wash., Miss K pitz is a graduate of the Seattle L

Dr. and Mrs. T. F. Gullixson w honored with an open house a Anthony Park Church, St. Paul, M on the occasion of their 50th wed anniversary on October 26. Dr. lixson is president-emeritus of L Theological Seminary.

The Rev. Dwight Boe has resi his pastorate at Seward, Alaska t cept the call to become pastor of manuel Church, Bremerton, Wash fective December 1.

Checkeret
COAT and HAT RA
for every Church
A 4 ft. (S-4-CT) Checkerett vides ventilated hat shelve either 24 coat hangers or 3 hooks. A double (D-4-CT) Ch ette of equal length accomm 48 on hangers or 64 on hooks can be set-up anywhere assembled in less than a without nuts, bolts or tools, stored like folding chairs, stand rigid for years. The Checkerette comes on large for easy movement when assembled. Checkerettes c assembled "high" for robes ments, "normal" for adult w "low" for children. Check Wall Racks come in 2, 3 an lengths and will accommoda 12 coats and hats per runnin They are mounted on proper heights for ea group. Write for Bul. showing these modern steel ward
VOGEL-PETERSON COMPA
The Coat Rack People
1127 West 37th Street, Chicago 9, Illinois
Available at Augsburg Publishing Ho

One of the most impressive features of the present Bible Camp lodge is its living room with the large fireplace of native stone. The work done for the day, workers ate their evening meal in front of the fireplace and laid further plans for this co-operative project of Western South Dakota Lutherans.

Outlaw" Turns Lutheran

Black Hills Ranch Becomes Church Camp

"Outlaw" is a most unlikely name for a Lutheran Church Camp. But it is ıe present name of former ranch property in the Black Hills that has been ırchased by an association of 120 Lutheran churches and is being converted ır church use.

A beginning toward the conversion of the 190-acre former "Outlaw Ranch" as made by Rapid City Lutherans on a recent weekend when some 25 men ent a three-day weekend at the camp. Pictured on this page are some of the orkers. Grass around buildings was mowed, the outside log walls of the dge and other buildings were given fresh coats of oil, and the remodeling of small caretaker's cottage was begun.

Another aspect of the "conversion" of the camp is the naming of buildings. Luther Hall" and "Wartburg Hall" have already appeared as tentative names f two of the 14 buildings on the grounds. The main building of the ranch will e kept as a lodge. Another is being converted to a dining hall and chapel. he loft of the former dairy barn will become dormitory space.

Adding to the outdoor beauty of the ranch are a stream which feeds nearby ismarck Lake, three livestock ponds and three natural springs. The ranch is cated a few miles from Custer and borders on Custer State Park.

Rapid City men wield paint brushes to touch up the outside of the lodge at the new Black Hills Bible Camp near Custer.

Left: A complete survey of the grounds was made in order to lay out a master plan for the future development of the camp grounds, making it suit church uses. Right: Outdoor work stimulates hearty appetites. Women of the Rapid City churches were on hand to prepare food for the hungry men.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

127-acre farm, near Spring Grove, Minn. 8 acres woods; good bldgs; school bus by door on gravel road. Near 2 Lutheran churches. Price: $200 per acre. Half cash, rest on easy terms. 580-1A

123-acre farm near Spring Grove, Minn. 87 acres tillable, rest good pasture. Very good bldgs; good roads; school bus service. Close to Lutheran church and shopping area. Lutheran community. 580-10A

Businesses

Thriving grocery store in Santa Barbara, Calif. Downtown district. Ideal for couple. Priced to sell, owner retiring. Near 3 Lutheran churches. 580-2C

WANTED TO RENT

Woman working in Des Moines, Ia. desires to live in a home with woman living alone in that city. 580-3B

POSITIONS WANTED

Married man (36), 3 children, desires to find work as custodian of a Lutheran church in Mpls. Intends to go to school this fall. Experienced in this work. Wife also able to help. 580-4E

Elderly couple (active; non-smokers) want to care for furnished apt. or house during owner's absence during part or all of winter months. Near St. Paul Luther Theological Seminary. Would also be willing to pay some rent. 580-5E

HELP WANTED

Christian girl wanted for secretarial and general office work in child care agency in Chicago. 580-6F

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church.

4:30 p.m. KSOO	7:30 p.m. WLS
KWLC	8:00 p.m. KHVH
WISV	9:30 p.m. WNAX
6:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
6:45 p.m. KFBK	10:30 p.m. WCCO

Short wave: 10:30 p.m.—HCJB (Meter Band 16-19-25-31-49)

Clip this as a listening reminder!

Closing Out Discontinued Numb

at 40% Disco

Here is an excellent way to provide extra hand work for your Sunday school classes—AT A SAVING. We reserve the right to substitute other titles in the same series, if necessary, as long as supply lasts.

BIBLE PICTURE ATTENDANCE FOLDERS

Each packet has folders and p for 10 pupils for one quarter.

No. 1295—Samuel, Wisemen

No. 1296—Prodigal Son, Feed 5000

No. 1297—Risen Lord, David

No. 1298—Gideon, Joseph

Reg

Now 51

SOMETHING-TO-DO SERIES

Each child can have his own booklet of coloring and other things to c to take home, or use in class.

Ages 4 and 5

Let's Make Something
Let's Color and Cut
Let's Play and Learn
Let's Think and Draw

Regular 15c
Now 9c each

Ages 6, 7, and 8

Saying Thank You
Sharing a Friend
Finding a Path
Growing Up

Regular 25c
Now 15c each

POSTAGE—If cash accompanies your order, please add 10c for the first dollar, and 5c each additional dollar or major fraction thereof, for postage and handling. Invoices charge orders will include actual postage.

Augsburg Publishing House, Minneapolis 15, Minn

How to figure your future income

ry few men actually know what income they will ve when they retire. Yet this is one of the most portant factors in a man's life—and one that sim- will not take care of itself. Why not take a pencil right now and see how you will get along when you are through working? It should be interesting—and it may well be one of the most important sets of figures you have ever written.

Start with the amount you would like to have to spend every month during your retirement $_____

CIAL SECURITY will probably pay you regular sums from 65—typical benefits for retired worker and wife run $147.80 if rage monthly wage was $300 for example. Maximum is $162.80, ed on wages averaging $350 a month or more..... $_____

NSION will help a great deal, so enter that amount next, if you e one..... $_____

RESENT INSURANCE, which probably can be collected in form of monthly payments, should be one of your most reliable rces of income. Plan to leave part of your insurance as paid up for l expenses—and enter here the amount you would receive each nth..... $_____

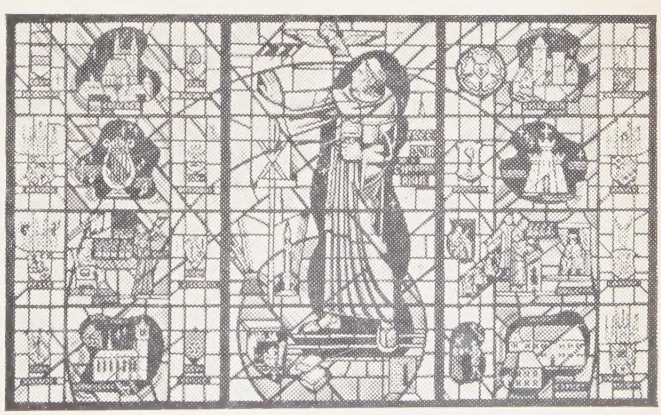
ISCELLANEOUS would include rents, dividends, and any er regular income..... $_____

TOTAL monthly income after retirement $_____

you need extra money:

re is a simple, sure way to provide extra money retirement. A Lutheran Brotherhood retirement n, based on exclusive policies such as the Brother- d Provider, can help you guarantee an income you can't outlive—plus protection for your family while you need it. Costs are low—tailored to fit your present income. Call your Lutheran Brotherhood representative, or write the home office.

e on request—beautiful full-color reproduction of eran Brotherhood's Reformation Window at right. No ation, of course. Send name and address today.



LUTHERAN BROTHERHOOD

701 Second Avenue South • Minneapolis 2, Minnesota

ing benefits for Lutherans through life insurance

A JUL 59
PACIFIC LUTH THEOL SEM
LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

For the Family to Read Together

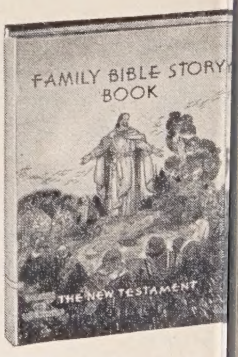
FAMILY BIBLE STORY BOOKS

TOLD BY LAURENCE N. FIELD • ILLUSTRATED BY LEE MERO

HERE are stories from the Bible aimed at the older child who has outgrown the children's Bible story collections . . . they will serve as inspiring stepping stones to his actual Bible reading later . . . the stories are adult enough in treatment to find a willing reading audience among the parents who enjoy exploring the wealth of the Bible with their children. The fine sense of the devotional element in these narratives makes them a choice for reading aloud at the family altar. Excellent for use in first year Confirmation class, where the emphasis is on Bible history.

Each volume: 196 pages - four-color cover picture stamped on the cloth binding - over 130 one-color and two-color illustrations - five full-color illustrations - maps and charts.

Volume I $2.00
Code 14-172



Volume II $2.0
Code 14-

Please send _____ FAMILY BIBLE STORY BOOK—O.T. @ $2.00

_____ FAMILY BIBLE STORY BOOK—N.T. @ $2.00

I enclose $_____ Charge ☐

Name_____

Address_____

POSTAGE—When cash accompanies your order, please include ten cents for the first dollar, and five cents for each additional dollar or major fraction thereof, for postage and handling. Invoices for charge orders will include actual postage.

AUGSBURG
PUBLISHING HOUSE
Minneapolis 15, Minn.